(rightly to his body) " Here some people
(object and) say •
(< No, this sleep is the same as the place
of waking, for what
he sees while awake, that only he sees
when asleep " No.
here (in sleep) the person is self-
illuminated (as we explained
before). Janaka Vaideha said : " I give
you, sir, a thousand.
Speak on for the sake of (my)
emancipation "
" (15) Yajnavalkya said: " That person
having
enjoyed himself in that state of bliss
(samprasada, deep
sleep), having moved about and seen
both good and evil,
hastens back again as he came, to the
place from which he
started (the place of sleep) to dream. And
whatever he may
have seen there, he is not followed
(affected) by it, for that
person is not attached to anything/'
Janaka Vaideha said
So it is indeed, Yajnavalkya, I give you,
sir, a thousand,
speak on for the sake of emancipation."
"(16) Yajnavalkya said "That (person)
having
enjoyed himself m that sleep (dream),
having moved about
and seen both good and evil, hastens
back again as he came,
to the place from which he started, to be
awake. And
whatever he may have seen there, he is
not followed (affected)
by it, for that person is not attached to
anything". Janaka

Vaideha said: t(So it is indeed,
Yajnavalkya I give you,
sir, a thousand. Speak on for the sake of
emancipation/'

<((17) Yajnavalkya said : <c That
person having en-
joyed himself in that state of waking,
having moved about
and seen both good and evil, hastens
back again as he came,
to the place from which he started to the
state of sleeping
(dream).

(((18) In fact, as a large nsh moves
along the two
banks of a river, the right and the left, so
does that person
move along these two states, the state of
sleeping and the
state of waking.

ii (19) And as a falcon, or any other
(swift) bird,
after he has roamed about here in the air,
becomes tired,
and folding his wings is carried to his
nest, so does that person